WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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From the American Magazine.

PRINCETON THEOLOGICAL SEMINARY.

Outline of the Introductory Lecture, delivered at the opening of the present Session. By PROFESSOR MILLER.

[CONTINUED.]

III. A third cause of the present striking deficiency in the number of eminent men in the clerical profession, IS THE WANT OF MATURE AND ADEQUATE PROFESSIONAL STUDY.

No one supposes that the elementary professional studies of a candidate for the ministry, any more than those of a candidate for the Bar, or the practice of medicine, include the attainment of *all* the professional knowledge which the individual may need in after life. He ought to calculate on being a student and a learner as long as he lives But the elementary studies in question *ought* to include, and, if they are to be a real preparation for entering on the duties of the Sacred Office, they *must* include a comprehensive and accurate view of all the principal subjects belonging to Theology. It cannot be expected that during the three years course of elementary study, the professional structure should be completed; but the least that can be demanded is that the *foundation* be laid, and *well laid;* and if this be not done, it will be found a deplorable delinquency, for which an adequate compensation is scarcely ever made.

Accordingly, in all the best periods of the church, under both dispensations, the preparatory studies for the sacred office have been long, leisurely and careful. In the ancient Jewish church, no Priest could enter on the duties of his office, till he was 30 years of age; and of the preceding years, the last ten, at least, were devoted to diligent study and proparation for his official work. In the primitive church, under the New-Testament form, immediately after the close of the reign of miracle and inspiration, from five to ten years of laborious preparation were not thought too much to be submitted to for this important object. Among the early Reformers, the same general principle was acted on with the most unrelaxing vigor; and the most eminently useful of those Reformers were, in common, the most studious and the most learned. And, it may with confidence be added, that those Reformed churches which have been most distinguished for the maintenance of Gospel truth and order in their purity, have been most strict and uniform in exacting a long and laborious noviciate from all their candidates for the ministry. How instructive on this subject, is the fact recorded of *Calvin*, who, after he had prepared for the press his celebra-

ted *Institutes of Religion*, and some time after the age at which he had been pronounced, by *Scaliger*, to be one of the most learned men in *Europe*—was unwilling to settle in the pastoral office, under the impression that he needed time for *more mature study* before he could properly undertake such a charge!

But it is truly mournful to think how small a portion of our theological students can be prevailed upon to act in conformity with this principle, or to complete even the moderate course of three years prescribed by the Plan of our Seminary. And this disposition to slight their preparatory course seems rather to be increasing than diminishing. Into the short space of eighteen months or two years, many seem to think it quite practicable to embrace all that is necessary of the Original Languages of Scripture, Biblical Criticism and Antiquities, Ecclesiastical History, Didactick and Polemick Theology, Church Government, the Composition and Delivery of Sermons, the Pastoral Care, and all the auxiliary branches of knowledge! Is it any wonder that such persons, when they actually enter on the sacred office, should be found indifferently qualified for their work? Is it any wonder that in public and in private, they should so frequently manifest superficial acquirements, and immature training?

Nor are the pleas by which candidates for the ministry attempt to justify their hurrying into the pulpit, before they are prepared for it, by any means sufficient. Is their health delicate, and incapable of sustaining the burden of severe study? Then let them, by all means study with less severity, and take *more time* for it. Are their pecuniary circumstances so narrow that they cannot furnish the means of support? Let them borrow, or even beg, what is requisite, rather than draw a cloud over all their future professional prospects by stinting their early preparation. Do they hope to make up for deficiencies in early study, by greater diligence after they enter on the work of the ministry? In some very rare cases of thirst for knowledge, and decision of character, this hope has been realized; but in nineteen cases out of twenty, it has proved totally illusory, and certainly will do so to the end of the world; because in the present state of the Church, and of the world, every minister who is disposed to do his duty, will have his hands and his heart completely full; because, the more acceptable and useful he is in the ministry, the more incessant will be his labours and interruptions; and, of course, the less time he will have for retired study. Do any imagine that they possess those uncommonly prompt and powerful talents which may supersede the necessity of laborious study, and enable them to appear well in the pulpit and serve the church both reputably and usefully, with but a small amount of professional knowledge? On this plea, two remarks only will be offered. The *first* is, that those who are most ready to offer such a plea, are more likely than most others to be the dupes of a miserable vanity. The *second* is, that, however paradoxical the assertion may seem, it may, without hesitation, be said, that in many cases, at least, a young man of remarkably active and sprightly talents, is in more danger, with slender furniture, of betraying his ignorance, and of falling into indiscretion, than one of more moderate, slow and humble powers; just as of two vessels, both of which agree in carrying *little ballast*, that will always be most in danger which carries *most sail*.

If candidates for the ministry then, enter on the sacred office with a mere smattering of knowledge; with a very small and imperfect foundation laid; the probability is, that they will go through life, and to their graves, with very little more. The superstructure will be very likely to be of the same

scanty, feeble and insufficient character.

IV. A fourth cause of the present undoubted deficiency in the amount of clerical eminence, probably is, the WANT OF THAT OPPORTUNITY OF FORMING THE CHARACTER AND MANNERS, which is not less important to a Gospel minister than theological learning.

Many seem to imagine that the only use of a long and leisurely course of training for the holy ministry is the attainment of knowledge. But such persons forget that if the requisite amount of facts and principles, that is of *mere knowledge*, could be crowded into the mind, by some compendious process, in six months, or even in six weeks, still one most essential object of professional training would be unattained; which is, the correction of bad habits; the formation of new and better ones; the gradual opening, mellowing and softening of the mind; bringing down high thoughts; unlearning many things which have been learned amiss; and correcting many erroneous views, and serious faults, which nothing but time, and good society, and that fraternal attraction which good society, and especially christian society, brings with it, can be expected to effect. Hence it is, that many a man of vigorous talents, and of no mean acquirements, for want of that fraternal comparison and competition, and that mental discipline, which a long and leisurely training is apt to bring with it, has been liable, with all his powers, continually to expose himself to ridicule, and to destroy both the dignity and the usefulness of his ministry, to the end of life. There can be no doubt that, in many cases at least, the discipline of the temper, and the formation of the manners, are quite as important to the acceptance of a minister, as theological learning; and that many a minister would have occupied a far higher station in public esteem and confidence, if he had been willing to afford himself a more ample opportunity to become acquainted with himself, and with the world, as well as with his Bible and his God, before he assumed the high office of a spiritual guide among his fellow men.

V. Another probable cause of the reduction of ministerial character in our Church, is that candidates for the ministry DO NOT POINT HIGH ENOUGH IN THEIR AIMS—DO NOT SET BEFORE THEM A STANDARD OF PROFESSIONAL EMINENCE SUFFICIENTLY ELEVATED.

It is not uncommon to find candidates for the ministry deliberately justifying their plan, of cutting short their studies, and contenting themselves with small mental culture and small acquirements, because they expect to serve the church in some retired corner, where humble powers and attainments may suffice. Now, not to say, that no man knows where the Head of the church may cast his lot, and, of course what powers and attainments he may need; is it not as ignoble as it is criminal, for any man to resolve, upon principle, that he will cultivate his faculties less carefully, and store his mind less amply than it is in his power to do:—in other words, that he will not avail himself to the utmost of all the opportunities which his Maker gives him, to serve the Redeemer's kingdom in the best possible manner; but will deliberately prefer having *less power* to serve God, and his generation? When such a resolution is put into words, does not every mind revolt from it as equally base and mean?

Let every candidate for the ministry, indeed, be willing to labour for his Master in whatever station Providence may place him. The more of this willingness, the better. It is the only proper temper for a servant of Jesus Christ. But there is a wide difference between this, and *choosing to be unfit* for more than one kind of station; choosing to resign the power of being more extensively useful. The unfaithful servant in the parable, who wrap-

ped his talent in a napkin and buried it, was not more manifestly worthy of condemnation. We shall not have many eminently endowed Ministers of the Gospel, until it becomes more common for candidates to aim at the highest qualifications which it is possible for them to attain, and for this purpose to tax their faculties and their diligence to the utmost extent of their power.

[*To be continued.*]

A TIME TO DANCE.

A ball having occured in the parish of a worthy minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their pastor, who in consequence received the following anonymous note.

"Sir—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing. Eccles. iii. 4. 'A time to weep, and a time to laugh; a time to mourn, and a time to dance.'

A TRUE CHRISTIAN, BUT NO HYPOCRITE."

The minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others.

"My dear Sir,

Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from "A true Christian."

My first difficulty respects the time for dancing; for, although the text declares there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "night meetings," in all ages, both upon morals and health, no one will pretend that evening is "the time to dance;" and perhaps it may be immaterial which portion of the day-light is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do in the providence of God come to pass? If the text be a command, it is of uni-

versal obligation; and must "old men and maidens, young men and children" dance obedience? If a permission: does it imply a permission also to refrain from dancing, if any are disposed? Or if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which it seems, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to "a true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jepthah "came out to meet him with timbrels and with dances." This was also on account of the victory over the enemies of Israel.

Judges xxi. 21. "The yearly feast in Shiloh was a feast unto the Lord in which the daughters of Shiloh went forth in dances." This was done as an act of religious worship.

2 Sam. vi. 14—20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the hand-maids, of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing it seems, was a sacred rite, and usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting that had this *not* been the case, her rebuke would have been merited.

1 Sam xviii 6. On account of the victory of Saul and David over the Philistines "the women came out of all the cities of Israel, singing and dancing."

Psal. cxlix 3. "Let them praise his name in the dance." Ps. xxx 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19. "As soon aa he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4. "Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the divine favor, with the consequent expression of religious joy.

Matt. xi. 17. "We have piped unto you and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv 25. "Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard

music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortation of the Psalmist, "Praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn, and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6. "But when Herod's birth day was kept the daughter of Herodias danced before them, and pleased Herod." In this case the dancing was perverted from its original object, to purposes of vanity and ostentation.

Job xxi. 7. "Wherefore do the wicked live, become old, yea are mighty in power?" Verse 11. "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him; and what profit shall we have if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him or pray to him.

From the proceding quotations, it will sufficiently appear—

That dancing was a religious act, both of the true and also of idol worship.

That it was practised exclusively on joyful occasions, such as national festivals or great victories.

That it was performed usually in the day time, in the open air, in high-ways, fields, or groves.

That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

There is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the baptist.

Philadelphian.

From the N. Y. Observer.

INSTRUCTION OF SLAVES.

A correspondent in Virginia informs us that a plan for instruction of slaves, has been recently adopted by the officers of the Presbyterian Theological Seminary in Prince Edward County, which promises to be in a high degree useful. The planters in the neighbourhood of the Seminary beginning to feel that it is important that their negroes should be better instructed in religion than they have been, frequently consulted with one of the officers of the Seminary, as to the means by which the object might be accomplished; and the result was the adoption of the plan of sending out the students to the neighboring plantations, where, in the presence of the master or mistress, they instruct the negroes of the plantation in the doctrines of Christianity. Our correspondent states that some experiments have been made in this way, and that they have succeeded admirably "I have no doubt," he adds, "but that much may be done in this way for the numerous blacks about us, and the young men will thus be trained to be useful to them when they go out as preachers of the Gospel."

THE SLAVE TRADE.

Seven slave vessels were lying in Sherbro river, waiting for cargoes It was suspected that the Ashantese were preparing to make another descent upon Cape Coast. *Col. Star.*

Although the British parliament have abolished the slave trade among their subjects, and the congress of the United States have denounced it piracy, and has been at the expense of fitting out several vessels to detect those engaged in the trade, yet it appears, from official reports, that the trade is still carried on briskly; which I believe will be the case as long as there is a market for slaves.

Balti. Courier.

A requisition, signed by nearly a hundred members of the Common Council of London, had been presented to the Lord Mayor desiring that he would call a special court to consider the propriety of petitioning Parliament for the immediate mitigation of slavery throughout the British Colonies, and for its extinction at the earliest, safe and most practicable period.—*Chr. Rec.*

PENNSYLVANIA.

Resolutions have been adopted by the Senate of Pennsylvania, expressive of the opinion of the state, that slavery being a national evil, the people and States of the Union ought mutually to participate in the duty and burden of removing it, and that the General government ought, if practicable, to adopt an efficient plan for its gradual abolition. Messrs. Hawkins, Duncan, and Kelly, supported the resolutions, and General Ogle, and Dunlop opposed them. All agreed that slavery was an evil and a crime; but it was said by Mr. Dunlop that this measure, while it would produce no practical good, would irritate and inflame the minds of our Southern fellow citizens, and create in them a hostile feeling towards Pennsylvania.—Mr. Hawkins said the measure was suggested to him by the great and good Lafayette, who, in conversation with him, expressed his regret that slavery was still tolerated in the United States, and particularly that Pennsylvania had not exerted the influence which she had in the Union to abolish it. The Senate rejected that resolution which requested Congress to pass a law, with the consent of the slave holding states, declaring all children of slaves, born after the passage of the law, free at twenty-one years of age, if they would consent to colonization, and providing for their support until that period by their masters.—*Aurora.*

House of Refuge, located in the City of New-York.—Extract from the late Message of Governor Clinton.

"The best penitentiary institution which has ever been devised by the wit, and established by the beneficence of man, is in all probability the House of Refuge in the city of New-York for the reformation of juvenile delinquents. It takes cognizance of vice in its embryo state, and redeems from ruin, and sends forth for usefulness, those depraved and unfortunate youth, who are sometimes in a derelict state, sometimes without subsistence, and at all times without friends to guide them in the paths of virtue. The tendency of this noble charity is preventive as well as remedial; and during the short period of its existence, its salutary power has been felt and acknowledged in the haunts of vice, and in the diminution of its criminal proceedings. I cannot recommend its further encouragement in language too emphatic; and I do believe, if this asylum were extended so as to comprehend juvenile offenders from all parts of the state, that the same preserving, reclaiming and reforming effects would be correspondently experienced."

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis* conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, MARCH 1 1826.

For the Western Luminary.

ON THE TRUTH OF PHRENOLOGY, AND HOW FAR IT GOES TO ACCOUNT FOR NATIONAL CHARACTER.

(CONCLUDED.)

Mr. Editor,

As we have attempted to disprove the doctrine of Phrenology, we will endeavour to exhibit what we think to be the true causes of national character. Phrenologists tell us that the degraded state, in which the Africans lead out their wretched existence, is owing to their shallow, depressed forehead, the organs of that portion of the brain not being sufficiently developed, to allow the intellectual faculties to exercise their functions. All who have made accurate observation upon the intellect of this unhappy and oppressed population of our country, can attest the fact, that, afford the black and white man equal facilities for mental improvement, the African will equal the Caucasian. In the late attempt at rebellion in South Carolina, the leading characters in that nefarious plot were confessedly men of strong intellect. The government of St. Domingo affords another proof that the African is not inferior to the white man in strength of mind. But the Africans have for a series of ages been in a degraded and forlorn state, not because their cerebral organs were defectively developed, but on account of an ancient curse pronounced upon them by the Governor of the Universe in the person of Canaan the son of Ham. This curse has pursued them down through all the succeeding ages, and bound them in manacles of oppression and servitude to their brethren, the offspring of Shem and Japheth. I am not to be understood as approbating the principle of Slavery; for it is an evil to be deplored, and unless some effectual measures are taken for the final and universal emancipation of the sable sons of Africa, the judgments of heaven sooner or later will descend upon our nation.

Our red brethren of the West are another example of defective brainular development, affording, according to our very learned Phrenologists, a proof of the partiality of our common parent in the confirment of his gifts. This cerebral derangement acting as a powerfully operative physical agent, which continues to heap all the curses of barbarism upon this unhappy people, shutting them out from all the joys of civilization, ought, if true, to be duly lamented. But by searching the few historical records of these tribes which may be had, by a reference to their skill in oratory, though possessed of so few advantages, to their amazing success in the conduct of war, to their ingenuity in many of the arts, of ornament as well as use, to their remarkable knowledge of the healing qualities of plants and their capacity of improvement in knowledge, we must see that no actual inferiority exists.

No nation under heaven has stronger marked features than the Arabians. To what cause then are we to assign these peculiarities? Our Phrenologists can easily assign the cause. Their cerebella are exuberantly developed, especially those parts that contain the organs of combativeness, destructiveness, theft, robbery and the passion or appetite for human flesh. This is a far more eligible and learned way to account for the singular national char-

acter of this people, than to have recourse to the state of knowledge and society among them, or, like our silly divines, to the stale and fabulous story recorded in the Bible; which refers it to the operative influence of an ancient prophecy of God, that he made of their great progenitor Ishmael—saying, "I will make of him a great nation; his hand shall be against every man, and every man's hand shall be against him." Let the cause of the warlike and unconquerable disposition of this people be what it may, one thing is certain, that they have never been completely subjugated by any nation. This Rome, when she had extended her arms over nearly the whole of the habitable portion of the earth, was unable to effect. All the causes efficient in the production of the varities of national character, may be reduced to two orders—physical and moral. Is it to defective cerebral organization, or the original depravity of the human heart unrestrained, that we are to assign the universal prevalence of that unparalleled wickedness and abomination, which brought down the vengeance of God upon the old World, to sweep them from the face of the earth in the form of a general deluge? Is it to defective brainular development, or to the all-paralyzing and corroding influence of luxury, that we are to look for that effeminacy of national character, which rendered the Chaldean power such an easy prey to the arms of Cyrus? Was it deficiency of cerebral organization, or the influence of national apathy, that caused this nation in its turn to yield to the arms of the farfamed conqueror of Macedon? Is it to the theory of our Phrenologists, that we are to go in search for that sternness and intrepidity of national character, by which the Romans spread the power of their arms to the remotest corners of the globe, and bound in chains legions of conquered freemen? Is it to defective cerebral development, or to the agency of luxury and debauchery, that we are to look for the cause of that enervation of character that rendered the Romans unable to resist the invasions of the hordes of Northern barbarians which had collected on the waters of the Baltic, and burst forth in a stormy deluge upon the empire, extending its destructive influence through all its members, and levelling with the dust the monuments of Science and Civilization? Is it to the peculiar theory of Phrenology, or to the influence of a corrupted religion and the curses of Papal supremacy, that we are to look for the causes of that universal and deadly reign of superstition and ignorance, during the dark ages of Europe, which prevailed, until a few fearless and undaunted spirits rent assunder the veil that had clothed the nations in darkness, and the powers of the human mind awoke from the slumber of ages, and arose to a state of improvement, to which they had never before attained? It will not do to say that this change in national character was brought about by a corresponding change in the developments of the brain, for it was entirely too sudden. Is it to defective development, or to the more destructive influence of Socinianism, that we are to assign the destruction of Polish liberty, and the final extinction of that nation, in despite of the patriotic exertions of the brave though unfortunate Kosiusko and his noble associates in arms.

Was it defective brainular development, or the combined agency of Atheism and Deism, that produced such calamity and distraction to the French nation, as consequent upon her revolution? Is it the causes of which our Phrenologists speak, or the force of public opinion, in connection with the growing principles of human liberty, which lately excited such commotions in Europe, where not only one nation

raised the sword against another, but a general Congress of the nations rushed together in mortal conflict?

The materials of this awful storm, were generating for ages, not in the numerous organs of the Brain, but in the political atmosphere of Europe, that burst forth in a tremendous tempest over the face of the nations, sweeping away from their lowest foundations, those ancient Dynasties, that had stood firm so long, so that from the pillars of Hercules to the Chinese sea was heard the successive crashes of falling Empires? Is it the slow development of cerebral organs, or the more sudden and powerful principles of Civil Liberty, that have prostrated the claims of tyranny and superstitution over the length and breadth of the extensive Peninsula of South America: that have enabled the unconquerable Partriots to plant the banner of freedom in their vallies and along the sides of their mountains, which from the awful brow of the Andes triumphantly smile upon all the attempts of European despots to re-establish their ungodly usurpation?

A MEDICAL STUDENT.

For the Luminary.

"Shoot folly as it flies."—POPE.

(CONCLUDED.)

Mr. Editor,

Our conclusion, therefore, is just this. Let those who are friendly to the cause of piety (whether *they profess* piety or not) carefully abstain, themselves, from any approach toward the abuse which we have been arraigning: And, moreover, let these friends of religion be ever ready to mark this abomination in others—if not with a view to its public exposure—at least for the purpose of frowning upon it, so far as their views of prudence may render wise and proper.—In this way, infidels may be prevented from the so easy assailment of our holy religion, with their unlawful weapons: In this way, may the public mind, in some measure, be prevented, from meretricious association and pollution: And in this way, may the friends of man—who are really the friends of God and religion—find less difficulty, in their imitations of Him who "went about doing good."

Some time ago, Mr. Editor, it entered into the views of the humble person who addresses you—to mark down a portion of those instances of the profane use of the Holy Scriptures which so often occurs in some of the literary periodical works, and in some of the news-papers, that are in popular use amongst us. And in this view, I read over a number of articles, particularly in the Edinburg and the Quarterly Reviews: Works as remarkable for this abuse, as for any other peculiarity—unless we may except that indiscriminate hostility to every thing *American*, which has usually marked their course. But I very soon found that my projected attempt would be entirely vain. The infusion of this spirit of levity was too common with our essayists, and writers of paragraphs. It was found that almost a volume might be produced in such an attempt, in the place of a brief notice. The whole project was abandoned, therefore, as calculated to occupy too much time; and now we have to regret, perhaps unavailingly to regret, the prevalence of so profane a spirit, in the writings that circulate in our land, and which in that land are so unhappily highly approved of.

Although we declined the detailed notice of particular cases of irreverent Scriptural allusions; yet we cannot omit the mention, in conclusion, of one or two instances

"*The Stone which the builders rejected, the same is become the Head-Stone of the corner:*" This is a Scripture which every one will recognize, as one which

was applied by the Lord Jesus Christ, to Himself. This same Scripture, however, I saw applied to a politician of the day, at a public dinner in the West. It was applied, we presume, with a view to show the devotion of a warm party friend: Though we by no means say this was meant,—yet he actually placed on equality with the *Son of God*, man as little like Him—either in his person or work, as we can well conceive.

I now proceed: to produce a still more striking case. In a news-paper, lately glanced at by me,—nothing less presumptuous and awful presented itself, than the following Scriptures (or if not these, some of the very same import.) applied to a teacher of heterodox opinions—applied to one who is suspected of an opposition to *revealed* religion, not less decided and deadly, than that of Bolingbroke and Hume, and Godwin and Paine. "*As a sheep before her shearers is dumb; so He opened not His mouth;*" "*Crucify Him, Crucify Him.*".....*Yes, language used by the Holy Ghost, in application to that Holy One who thought it no robbery to claim equality with God the Father, was applied, not only to a man, but to a man whose views and teachings are said to be adverse to all which Heaven hath revealed to our ruined race!*—O fie! O fie! Would that this thing had not been! It was a disgrace to this land.

Any other instances, we forbear to bring up. These are enough, surely. What a pity, but we all had the spirit of some of those venerable preachers of the Gospel—of whom it has been said, that through life, they never could name the Name of God, without hesitation, and something of trembling. And *it is* an awful thing, to allude with aught like levity, even to any thing *relating* to Deity The spirit of this species of allusion is the violation of the Commandment, "*Thou shalt not take the Name of the Lord thy God in vain:*"and this spirit forcibly brings to recollection, that tremendous argument by which that command is enforced, "FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN"

And now, Mr. Editor, that this *almost national* sin of making free with the recorded communications of God to man, may henceforth be more abstained from; and even that the *professors* in this *distracted state* wherein we dwell, may set a better example on this head; is the the prayer, through Christ, of

A CONSTANT READER.

University of Virginia.—The second session of this institution commenced on Wednesday the 1st inst. 150 Students have already matriculated, and others are daily arriving. From the number of applications which have been made for dormitories, it is confidently expected that this institution will be crowded to its utmost capacity for accommodation. The want of a professor of Law, is a subject of serious regret, though it is hoped that some provision will be speedily made for the instruction of the very numerous class which we understand to be in attendance.—*Charlottesville Gazette.*

If the Philadelphia Democratic Press is to be believed, "the most respectable" citizens of that city, ladies and gentlemen, have fallen in *love* with Kean. At the close of his engagement, on his benefit night, the largest and most respectable audience, of ladies and gentlemen, was present, that was ever witnessed in that Theatre. Kean was called for, and made a speech, of course, in which he told them how "kind" and "liberal" and "exalted" their "feelings" were, thus "to break the barriers of PREJUDICE and *malignity*," &c The *ladies*, in particular, were certainly entitled to *his* thanks, for disregarding the old-fashioned *prejudices* against *such* a char-

acter as Kean's. Whether husbands, and brothers, and daughters, will have any cause to thank them for thus lending him their countenance, remains to be seen. *N. Y. Spectator.*

A Monstrous Misnomer.—A gentleman of the first respectability, writes from Illinois to a friend in Philadelphia, that Mr. Owen's new settlement, HARMONY, has increased in numbers to 1150 men; and adds that it is "as sad an assemblage of infidels and atheists as ever was collected." There is no worship among the Harmonists—vice, profaneness and infidelity will increase of course; and to our own feelings it seems that this establishment, which is the professed offspring of infidelity, can be considered in no other light than that of a moral experiment made with such combustible materials as shall at length produce a tremendous explosion, like that of a second France in miniature. Good will doubtless come out of it, but what will become of the experimenters! *Western Recorder.*

Mr. Madison is at the head of an Agricultural Society—Mr. Jefferson Rector of a Virginia University—Mr. Monroe President of an Auxiliary Colonization Society—all of whom have heretofore wielded the destinies of free born millions. Are not such hoary heads venerable in the eyes of the world, giving the remnant of their days, when feeble and exhausted nature requires repose, to the service of benevolence, literature and humanity? *Western Recorder.*

Rufus King, Esq. the Minister from the United States of America, was, last week, introduced to the King, by Mr. Secretary Canning. His Excellency had an audience of his Majesty, to deliver his credentials. *Lon. pap.*

It appears that at the letting of 25 miles of the Ohio Canal, at Kendall, on the 18th ult. there were 2500 applicants, 175 of which offered for the whole line proposed to be let. The contracts have been taken at $26 000 less than the estimate made by the Engineers. *O. State Jour.*

The Emperor Alexander, died after an illness of only two days. His disease was a bilious putrid fever. In Paris, all parties agree in recognising in this event the dissolution of the Holy Alliance, and the commencement of a new era not only for Russia, but for Europe. *N. Y. Spectator.*

The official intelligence of the death of Alexander had not reached London as late as the 25th of December, and the event was still doubted by many. Bell's weekly Messenger of that date, which bestows nearly a column of remarks on the subject, says that "it has very seldom happened, than an event of so much importance has been communicated in a manner so strange and mysterious. The announcement being more like the advertisement of the death of a banker or merchant, and a common obituary." Among the many rumors respecting his death was one that he had fallen by violent means.

In speaking of the consequences of this event and the succession of Constantine, the Messenger remarks, "There can be very little doubt but that there will be an instantaneous attack upon the Turkish Empire, and that the whole face of Europe in that part of the world will be immediately altered. It is not only the well known intention of Constantine to adopt this course, but it is his immediate interest. It is the only means by which he can conciliate his enormous and savage army. All accounts agree, that it is only by his army that he can hope to reign in safety, and he must therefore at once employ his soldiers, and employ them in some object conformable to their wishes. The effect of such

a step by Constantine would be an immediate agitation of all those elements on the Continent of Europe, which have lately been kept tolerably quiet by the principles of the Holy Alliance. If Constantine should take the part of Greeks against the Turks, it would be impossible for Austria to remain neuter. The fire would be immediately kindled in the centre, and burn onwards to the remotest corner of Europe. What the result might be, it is difficult to say. But, we trust, should such an event occur as a general continental war, that Great Britain will perform a part worthy of her; by protecting from slavery and subjugation, those illustrious states, which are entitled no less from ancient fame and recollection, to her assistance and support, than from the brave and glorious struggles which they have recently made, to escape from the most brutal bondage." *Nat. Gaz.*

Extract of a letter to a gentleman of Philadelphia

HAMBURG, Dec. 16th, 1825.

Constantine has been excluded from the Throne, by a ukase of Alexander, because he married a Polish Countess, and his brother Nicholas appointed as successor to the Throne. This is published in the Court Almanack for 1826, for the first time.

PARIS. Dec. 20

About a year ago it was reported, that an important interview had taken place between the Emperor Alexander and his brother Constantine. The latter had long since declared himself in favour of the Greeks, and thought the Russia armies ought to march to Constantinople. Constantine maintained that Alexander suffered the fairest opportunity to escape him that had yet offered to make himself master of the Bosphorus; he reproached him with abandoning the national policy, and sacrificing the interest of Russia to the self-gratification of being the Chief of the Confederation of Kings. These reproaches hurt Alexander. Constantine added, that as heir to the throne, he had a right to see to the political direction of the government.

Extracts from French Papers.

INUNDATIONS IN FRANCE.

Extensive damage had been sustained in many of the departmental towns, by recent floods. At Nevers, on the 8th of December, the Loire had risen to such a height that the inhabitants were obliged to take refuge on the roofs of their houses, from whence they were rescued with difficulty. A letter from that town says: "Nevers presents a most desolate spectacle.—The roaring of the Loire, the houses under water, so that nothing but their tops is seen, trees carried down the river, boats dashing against the bridge, 35 coal barges run ashore, the cracking of the bridge, and the tears of the houseless inhabitants, combine to make up such a scene of distress as has seldom been witnessed. A great quantity of cattle perished, and several persons are said to have been drowned.—The parishes which have suffered most are these of Rouvres and Brazey. In the former place some precautionary measures had been taken, but the water rose to such a height that the houses were of necessity abandoned, the cattle were carried down the stream, and a general cry of desolation was heard. A young woman who was taken in labor, being unable to go to her house, was brought to bed in a granary, and being without assistance died through loss of blood. The infant was found alive by her side. At Brazey the flood was so great that the inhabitants took refuge on the roofs of their houses, from which perilous situation they could not be rescued for two days, in consequence of the violence of the torrent preventing the approach of horses and carts, and it being impossible to procure boats im-

mediately. The damage done is beyond all compution.

On the 3d December, the earth suddenly opened in the plain of Leyden and a house was swallowed up. Efforts were immediately made to save the inhabitants. In the night three men were extracted, two of them slightly wounded, the other, a very old man, had his arm fractured.

"FRANKFORT, Dec. 13.

"On the 6th of this month a fatal accident took place at Nienburg, in the Duchy of Anhalt. The citizens had resolved, on a visit of the Duke and Dutchess, to illuminate the new suspending bridge. At eight o'clock, with a numerous band of music, they went to the bridge with torches.—Half the bridge sunk into the river (the Salee) at half-past eight o'clock, with all the people on it, and was carried down the stream. The Duke immediately went to the spot to direct the means of saving those person who were on the bridge at the mercy of the waves. Of 6 or 700 persons who were in this alarming situation, about 80 have not been found. The Borsenhall List has the following account:

"BERLIN, Dec. 12.

"Letters from the Kulbe, on the Saale, say, that of the persons who perished by the breaking of the bridge of Nienburg, 86 dead bodies had been taken out of the river up to the 7th in the evening. 7 had died of the injuries they had received, and the number of wounded was 41. A dreadful loss for a place containing only 200 houses."

From a London paper.

At times of general panic and alarm circumstances of the most trivial, and even ludicrous nature, may lead to rumours of the most serious kind. An instance of this sort occured yesterday, when an old woman falling down in a fit at the door of a respectable banking-house, drew a crowd together, and persons at a little distance seeing the numbers collected together, naturally took them to be occasioned by a run on the house. Hence arose a rumour, which, like many sinister prophecies, tended to produce the very evil apprehended. On the occasion, however, to which we allude, the demands were met with such promptitude as effectually to put an end to the false alarm It is also very probable that the run on the house of Messrs. Williams and Co. originated in a circumstance perfectly casual and unconnected.

At Guildford sessions on Saturday, a carter was fined 5*l.* for cruelly beating a horse; and not being able to pay the fine, he was committed for one month's hard labor at the tread mill.

Saturday a countryman with his wife and a man who intended to purchase her, arrived in Canterbury market to effect the desired object, and accordingly the female was led into the market, with a halter round her waist, for *competition.* A Magistrate, who had heard of the intention, frustrated the attempt by causing her husband to be taken into custody and committed to jail.—*Ib.*

FRANCE.—The Secretary of the Society of Elementary Education in France, (M. RENOUARD) an author, and a lawyer of considerable distinction, published at Paris, in 1825, a work on EDUCATION, from which the following paragraph is extracted:

"A MAJORITY OF OUR POPULATION IS IMMERSED IN THE MOST PROFOUND IGNORANCE; even our cities are filled with persons of both sexes who can neither read nor write. THE GREATER PART OF THE COUNTRY PEOPLE ARE STRANGERS TO ALL INTELLECTUAL CULTURE. The absence of all elementary instruction in the mass of the population is not the only proof of the defects of our system. It is only necessary to glance at

the highest establishments of instruction to be convinced that they are designed only for a small fraction of our fellow citizens, and that society has not yet been prepared by its institutions either to receive or to expect universal education."

At Bengal, about ten thousand boys and fifteen hundred girls, are in a course of education under the auspices of the British. *Chr. Rec.*

A steam boat lately arrived at Lima, from Liverpool. *Ib.*

To prevent damp in buildings.—When the walls are raised about a foot or two feet above the ground, they should be entirely covered with thin sheets of lead, upon which the superstructure is erected. The ascent of damp is thereby prevented, and its operation is confined to the foundations of the building.

Chinese method of mending China —Boil a piece of white flint glass in water for five or six minutes, beat it to a fine powder, and grind it well with the white of an egg, and it will join china without rivetting, so that no art can break it in the same place. The composition must be ground extremely fine on a painter's slab.

SPIRITUAL BORDERERS.

There are many persons in our world, and their standing in society is often elevated, and their influence by no means contemptible, who sustain the character and deserve the appelation of *Spiritual Borderers*. They always live on or near the line which separates the church from the world. They affect a kind of religious neutrality. But being a light and floating population, they often shift their ground from one side of the line to the other.

Eastern Paper.

POETRY.

From the "Memoirs of the Rev. Samuel Pearce"

"THE GARDENER AND ROSE TREE."

"A FABLE."

"*Affectionately addressed to Mrs. F. H* ——, *on the death of her child, by her truly sympathizing friend,* *S. P.*"

MARCH 12, 1798.

IN a sweet spot, which Wisdom chose,
Grew an unique and lovely Rose;
A flow'r so fair was seldom borne—
A Rose almost without a thorn.
Each passing stranger stopp'd to view
A plant possessing charms so new:
"*Sweet Flow'r!*" each lip was heard to say—
Nor less the Owner pleas'd than they:
Rear'd by his hand with constant care,
And planted in his choice parterre;
Of all his garden this the pride,
No flow'r so much admir'd beside.

Nor did the Rose unconscious bloom,
Nor feel ungrateful for the boon;
Oft as her guardian came that way,
Whether at dawn or eve of day,
Expanded wide—her form unveil'd,
She *double fragrance* then exhal'd.

As months roll'd on, the spring appear'd,
Its genial rays the Rose matur'd;
Forth from its roots a *shoot* extends—
The parent Rose-tree downward bends,
And, with a joy unknown before,
Contemplates the yet embryo flow'r.

"Offspring most dear, (she fondly said,)
Part of myself! beneath my shade,
Safe shalt thou rise, whilst happy I,
Transported with maternal joy,
Shall see thy little buds appear,
Unfold and bloom in beauty here.
What though the Lilly, or Jonquil,
Or Hyacinth no longer fill
The space around me—*All* shall be
Abundantly made up in *thee.*

"What though my present charms decay,
And passing strangers no more say
Of *me*, 'Sweet flow'r!'—Yet *thou* shalt raise
Thy blooming head, and gain the praise:
And this reverberated pleasure
Shall be to me a world of treasure.

Cheerful I part with former merit,
That it my darling may inherit.
Haste then the hours which bid thee bloom,
And fill the zephyrs with perfume!"

Thus had the Rose tree scarcely spoken,
Ere the sweet cup of bliss was broken—
The Gard'ner came, and with one stroke
He from the root the offspring took;
Took from the soil wherein it grew,
And hid it from the parent's view.

Judge ye, who know a mother's cares
For the dear tender babe she bears,
The parent's anguish—ye alone
Such sad vicissitudes have known.

Deep was the wound; nor slight the pain
Which made the Rose tree thus complain:

"Dear little darling! art thou gone—
Thy charms scarce to thy mother known!
Remov'd so soon!—So suddenly,
Snatch'd from my fond maternal eye!
What hadst thou done?—dear offspring! say,
So *early* to be snatch'd away!
What! gone for *ever*! seen *no more!*
For *ever* I thy loss deplore.
Ye dews descend, with tears supply
My now forever tearful eye;
Or rather come some *northern blast*,
Dislodge my yielding roots in haste.
Whirlwinds arise—my branches tear,
And to some distant region bear
Far from this spot, a wretched mother,
Whose fruit and joys are gone together."

As thus the anguish'd Rose tree cry'd,
Her Owner near her she espy'd;
Who in these gentle terms reprov'd
A plant, though murm'ring, still belov'd:

"Cease beauteous flow'r, these useless cries,
And let my lessons make thee wise.
Art thou not mine? Did not my hand
Transplant thee from the barren sand,
Where once a mean unsightly plant,
Expos'd to injury and want,
Unknown, and unadmir'd, I found,
And brought thee to this fertile ground;
With studious art improv'd thy form,
Secur'd thee from the inclement storm,
And through the seasons of the year,
Made thee my unabating care?
Hast thou not blest thy happy lot,
In such an owner—such a spot?
But now because thy shoot I've taken,
Thy best of friends must be forsaken.

Know, flower belov'd e'en this affliction
Shall prove to thee a benediction:
Had I not the young plant remov'd,
(So fondly by thy heart belov'd)
Of me thy heart would scarce have thought,
With gratitude no more be fraught:
—Yea—thy own beauty be at stake,
Surrender'd for thy offspring's sake,
Nor think, that hidden from thine eyes,
The infant plant neglected lies—
No—I 've *another garden*, where,
In richer soil and purer air,
It's now transplanted, there to shine
In beauties fairer far than thine.

"Nor shalt thou always be apart
From the dear darling of thy heart;
For 'tis my purpose *thee* to bear,
In future time, and plant thee there,
Where thy now absent off set grows,
And blossoms a CELESTIAL *Rose*.
Be patient, then, till that set hour shall come
When thou and thine shall in new beauties bloom:
No more its absence shall thou then deplore,
Together grow and ne'er be parted more."

These woods to silence hush'd the plaintive Rose,
With deeper blushes redd'ning now she glows.
Submissive bow'd her unrepining head,
Again her wonted, grateful fragrance shed—
Cry'd, "Thou hast taken only what's thine own,
Therefore thy will, my Lord, not mine, be done."

—:o:o:o:—

OPPOSITION TO CHRISTIANITY.

A very celebrated writer in speaking on the motives which induce one to oppose christianity, asks, Is it his design to do good to others? Nothing less: for what harm in his scheme if men live and die christians? He cannot tell them that they will be damned for it after death: he can only aim, if men live not wickedly enough already, to invite and encourage them to live worse. A mighty friend this to himself and to human society!—

Fami. Visi.